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## EDITORIAL NOTES.

THIS issue, like the last, is somewhat belated in its appearance. We crave the indulgence of our readers. A few months ago it seemed that THE FRATERNAL might be a war casualty, but we are glad to announce that it has been found possible to continue publication. It is, of course, unsafe to prophesy, but for the immediate future, at any rate, we shall carry on.

We wish to render useful wartime service to the members of our Fellowship, and we invite their co-operation. We shall be glad to consider for publication any contributions dealing with matters of ministerial interest. In their local fraternals ministers take counsel together, discussing their problems, airing their grievances, and giving mutual encouragement and cheer. THE FRATERNAL may well be thought of as the local fraternal "writ large." For example, Mr. Bonser's article on "Ministerial Settlement in Wartime," which he wrote at our request for this issue, may well provoke discussion, and will probably do so in many places where ministers congregate together. The problem—for it is a problem—is one that bears hardly on many of our men, and any man who can speak a helpful word on it will be rendering true service to his brethren.

From our secretary's Notes it will be gathered that this year's Pastoral Session will again be confined to the brief time available before the Missionary Sermon. After last year's happy experience we had hoped to repeat the experiment of an afternoon meeting, with ample time for our deliberations, but the curtailed programme of this year's Assembly makes that impossible. In recent years we have had to give a good deal of attention to constitutional matters, but there will be no need to do so this time. The committee is anxious to make this year's session of inspirational value, and we are sure that such

a sentiment will have the warm approval of the membership. We refer to it because one or two men have given notice of motion on certain matters. They are perfectly within their rights in so doing, and those rights must be safeguarded, even in wartime. But the committee has asked these men to refrain from exercising the right on this occasion. This does not imply any judgment by the committee on the matters concerned, and it is hoped that on a future occasion there may be opportunity for their discussion, but it is felt that the limited time that will be available, and even more the seriousness of the national situation in which we shall meet, make it undesirable that contentious or debatable matters should be introduced. We are sure that in this also the committee will have the support of the membership, and also of the men to whom that appeal has been addressed.

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#### MINISTERIAL SETTLEMENT IN WARTIME.

THE outbreak of war intensified many problems and increased the general sense of insecurity. How, it was asked, would the new situation affect our own problem of ministerial settlement? The proffered answers contradicted themselves with pathetic consistency. We were told that pastorates would remain vacant, and that churches would be filled by unaccredited ministers; that those who volunteered as chaplains would not secure settlements at the end of the war, and that all the larger churches would be reserved for ex-chaplains; that superannuated ministers would return to pastoral service, and that churches would not consider men over forty. While two fears do not make a hope, we may find some encouragement from the contradictions of the fearful. The war has not taken the course expected and no doubt the future has further surprises in store, yet sufficient time has elapsed to enable us to take stock of the situation and to give a more reasonable estimate of its probable effect upon our particular problem.

Baptists should be able to face the future with an initial advantage, for they are acclimatised to insecurity and have never been sheltered by "livings" or "sinecures." Perhaps that is why they have given so many leaders and pioneers to the Kingdom of God! Our ministry has always been an adventure with God, and the hardships endured by individuals have created an *esprit de corps* which will enable us to bear one another's burdens in these days of strain.



History is a rare tonic, and we may find encouragement in the fact that most of our great Missionary Societies were established during the Napoleonic Wars, when taxes were relatively high and life became hard for the majority. This should move us to expect and attempt great things for God in the days which lie ahead. Statistics for the period of the Great War are also inspiring. During the years 1914 to 1918 our churches remained steadfast and their returns for those five years compare most favourably with the corresponding figures for 1934 to 1938, the remarkable increase in the number of "Pastors in Charge" during the war period being especially significant. The older men will also remember the concern of the denomination for the welfare of its ministers twenty-five years ago. Stipends were increased by means of the Sustentation Fund, and the unaided churches made special efforts to meet the needs of those who ministered unto them. As the cost of living continued to increase, the denomination raised the Supplemental Fund to safeguard our interests.

During the first months of the present war two effects have been noticed. In some evacuation areas certain churches have suffered severely by the removal of their members, and find it almost impossible to maintain stipends or to consider settlements. On the other hand, throughout the country as a whole, churches have shown an increasing desire to effect settlements and thus secure the inspiration and consolation of a ministry in days which promise to make great demands upon human courage and endurance. These two facts are instructive as we seek to estimate the future. We must be prepared for a period in which—

- (a) There will be a greater demand for an efficient ministry;
- (b) The financial resources of the churches will be reduced;
- (c) The supply of College trained men will be restricted, if not suspended, for a few years.

How can such a situation be met? The churches may be tempted to call untrained ministers in order to secure whole time ministerial service without imposing a crushing financial burden upon their members. Such a course, though possibly successful in a few instances, would create most serious denominational problems for the next generation and is not likely to be adopted on a large scale. It is certain that our ministry will not shrink from further sacrifices if these should become inevitable, but the mere reduction of ministerial stipends would

not solve the immediate problem and might give rise to still greater difficulties. The logic of events is forcing us to adapt our resources to modern conditions and to consider the formation of Fellowships, wherein a number of independent churches would, without sacrificing their autonomy, co-operate for the purpose of ministerial oversight. Fellowship Schemes would need to be varied in size and constitution to meet the needs of different districts, but an average Scheme might include five or six churches, served by three ministers, and administered by a Fellowship Council composed of representatives of the churches concerned. Among the advantages of such co-operation are the following:—

1. Strong and weak churches would be enriched by fellowship.
2. Every church would obtain some measure of ministerial service without undue financial strain.
3. No church would be entirely without ministerial leadership during a change of pastorate.
4. The churches would enjoy a more varied ministry.
5. Ministerial status would be improved and ministerial gifts exercised in a larger sphere of influence.
6. The average stipend would be increased and the present disparity lessened.
7. The settlement problem would be eased and it would be natural for Fellowships to desire at least one minister of ripe experience on the ministerial staff.

Fellowship Schemes are not advocated as a wartime expedient, but as the truest expression of our denominational polity and the most effective use of our resources. Their general adoption would ease the problem of ministerial settlement and enable us to face the future with increased confidence.

H. BONSER.

#### THINK TWICE ABOUT EPSTEIN'S "ADAM."

IT is reported that a lady who had paid to go into the Epstein Exhibition at Blackpool, to see "Adam," was heard to remark, "Hm. I don't call that beautiful. Who ever saw a man like that? I wouldn't give tuppence to see a thing like that." That has been the first reaction of many people as they have looked at the Press photos of this new symbolic carving of the famous sculptor. We take it for granted that a work of art must be



beautiful. So much is this the case that we often say "artistic" when we mean little more than "pretty." It seems natural then to think of Epstein's "Adam" as an ugly, absurd thing, and straightway put him down as a modern crank.

But there are other things that are important besides Beauty, and though it may be true as Keats said that "Beauty is truth," it does not follow that truth is always beautiful. Yet an artist may sometimes set out to draw our attention to other things besides Beauty, and he may even want to make us think about truths that are unpleasant. G. F. Watts once painted a picture called "Mammon." It shows us a huge bloated god-man, seated on a throne with money bags in his lap, and his feet propped on the dead, naked, starved bodies of his victims, while his blind visionless eyes stare unfeelingly into space. It was not a beautiful picture, but it was a true picture, and one that ought to have been painted. It was the artist's protest against the horrors of developing modern industry that took no heed of real human welfare. So we cannot dismiss Epstein's "Adam" simply because we do not like the look of it, and don't think it is beautiful. He has not tried to make it beautiful; he has tried to express in it an idea, a truth, and one that is most important that we to-day should grasp. The value of this carving to me lies in the things it makes me think about and the feelings that it stirs in me. This is what I shall try to pass on.

You have seen pictures of "Adam" and been puzzled. It is a vast two-ton figure, with huge tree-trunk legs and a massive body; sledge-hammer arms and a great, perhaps almost anthropoid head. As the lady said, "Whoever saw a man like that?" All the delicacy and beauty of a perfect athletic human body is lost to sight. A well formed human body is one of the most beautiful things in God's creation, but you would never guess it from this work. It almost gives the impression that this is an unfinished work. It is as if Epstein had only rough-hewn the first general shape of a man, and then instead of working away at it, chiselling it down to its proper, finer and more delicate proportions, he has left it in its first rough state. This is not man in any final and ideal sense, not man as we like to think we are, or at any rate may become. It suggests rather a first experiment on the way to the making of man. The true man is still hidden in its huge mass, waiting for the master-craftsman to bring it out. This in fact seems to me to be part

of the idea that Epstein has expressed here. This is "Adam," not the perfect man, but the first man, man at the beginning of his long struggle upwards out of the primitive depths of crude animalism and fierce instinct, savagery and early barbarism. This vast ill-formed human shape is not man, but the promise of man that is to be. It is a work of art that takes us back to the beginning and then points us forward in hope and inspiration.

For primitive unfinished man is only the first impression we get. All who have looked with careful eyes have been struck by a second impression, the feeling of a struggle upwards, of life, of surging power, of an indomitable will to wrestle with limitations and frustrations, and break through hindrances and emerge victor over that very grossness that marks it as primitive and unfinished. This form of primitive man is carved with one foot advanced as if trying to move forward against an obstacle, with arms flexed as if in some huge effort, with hands open as if trying to grasp something, and with head upraised to the sky as if seeking and seeing some greater goal in life, some fascinating, unrealised possibility. The whole work gives the impression of gigantic effort forwards and upwards. So the statue is one of inspiration and hope and challenge. Out of the primitive shall come by gigantic effort some finer man than we can yet foresee.

"These things shall be; a loftier race

Than ere the world hath known shall rise."

Here is one of the master keys to the understanding of Epstein's "Adam."

But still this is not all, for I think Epstein would say that we are making a grave mistake if we think of "Adam" as nothing but primitive man. Somehow my mind turns from Epstein's "Adam" to Hitler's Europe, vast, cruel, bloated with armaments, filled with a passion for power and victory showing none of the beauties and refinements of true culture or humane spirit. We do not have to look backwards to primitive, animalistic instinctive man. We look around us, and even within us, and we see him on our very doorstep, yea within our own hearts. Surely Epstein in this statue is rebuking the backsliding of our age into the barbarisms of the past, as if to say, "Look upon this symbol of the primitive and see yourselves." This carving is a biological parable of evolution, but it is also a plain challenge to us to see that while our world



is capable of organising the whole of its life for war and destruction as we are doing to-day, we have to admit that we have as yet hardly come any distance on the road. Humanity has as yet only got its feet on the bottom rungs of the ladder that will lead it to what God has willed man to become.

But our age has, in common with this statue, not only its primitive grossness, but also its tremendous energy and gigantic striving. The effort is misplaced, wasted, and turned to the purposes of death, but the energy is there because men do not want to die but to live, and to make a better world. Whatever the mistakes of our time, man will not give up hope or give up striving. There is a God-given urge in our nature that compels us to press ever on and up to better things.

So one comes to the last impression made by this tremendous piece of symbolic art. It is all very well to strive and struggle, but if one has absolutely no guidance so that we struggle in the dark, the result may be not progress but destruction. That is the terrible fear that grips mankind to-day. Our world is seething with titanic effort, but by what light and to what goal? Epstein's "Adam" is looking up, surely as if in search for some light that will illumine for it a path. The artist has himself told us that the statue is a religious one, and though he is a Jew and I am a Christian, the fundamental verities of religion must be true for all minds. So I venture to turn from the Jew Epstein to another Jew, St. Paul, who once wrote, "The first man Adam is a living soul." That is Epstein's Adam, living, struggling, rising out of the depths to some higher thing; but to what thing? St. Paul adds, "The second Adam (Christ) is a life-giving spirit." Epstein's Adam shows us out of what we are emerging, and what we ARE emerging. The New Testament Jesus shows us to what we must come. We cannot be content to go spiritually leaderless into the dangerous years that lie ahead, but each man must know where for him the Divine voice of illumination and guidance speaks. For myself I stake all on Jesus Christ as "the Way, the Truth, and the Life."

"In the Cross of Christ I glory,  
Towering o'er the wrecks of time.  
All the light of ancient story,  
Gathers round its head sublime."

H. J. S. GUNTRIP.

## MINISTERIAL SUCCESS.

WHAT is the secret of ministerial success, and what are the criteria by which it should be judged? Dr. Inge defines wisdom as "a just estimate of the relative values of things," and if that be so there are few subjects on which wisdom is more needed, or apparently more difficult to attain, than the one involved in these questions. In the ministry we are particularly prone to put a high value on success, without stopping to enquire too carefully what we mean by the term. We are too easily influenced by surface impressions. We judge by appearance, and do not always remember that appearance and reality are not synonymous terms. In a word, we do not always make "a just estimate of the relative values of things."

These reflections are suggested by two recent happenings that have no association but which may well be considered together. The first is the death of R. Birch Hoyle. He was one of our own men, but he was a prophet without honour in his own country, or at least among his own people. We never found a place for him in our denominational life, nor did we adequately recognise or make use of his brilliant talents. It is true that he almost entirely lacked the "popular" gifts on which our churches set such high store. He was a rough diamond, but he was a diamond. There was nothing of flashy paste about him. In some denominations the right niche would have been found for him, and he would have filled it with distinction. But it is one of the curses of Independency that we seem unable to do that, or to make much effort to do it. With us it is nobody's business, and a man of conspicuous gifts can be left to eat his heart out in obscurity and poverty, while others with not a tithe of his ability flourish as the green bay tree. It was the experience of John Foster more than a century ago, and it was the experience of Birch Hoyle.

It may not be anybody's fault. Under our system, or lack of it, a man like Hoyle must be a perplexing problem to the powers-that-be. They cannot compel any church to accept him as pastor, but it should not be beyond the wit of man to find some solution of the problem. There were many ways in which we might have made use of Hoyle to the profit of our denominational life, and to its glory. When a writer in a leading journal goes so far as to assert that his was one of the half dozen best equipped theological minds in Europe, it makes us realise with a sense of shame how blind we were. Hoyle remained



steadfastly loyal to his own Church, though we know that he was often sorely wounded by its neglect, and the ungraciousness (to use a mild term) with which he was sometimes treated by its leading lights.

Birch Hoyle was a ministerial "failure," though we rejoice that recognition, if not denominational recognition, came to him before the end. Others acknowledged and valued his powers, and the recent bestowal of a Civil List Pension for his "distinguished services to Theology" was a well merited national tribute. His was one of the two most cultured minds we have been privileged to know in the ranks of the Baptist ministry. The other is that of a man who also knew nothing of "popular" success during his forty years' ministry in two village pastorates, though he was held in high honour by all, particularly ministers, who came within the range of his influence—Berkeley G. Collins, now living in retirement at Lincoln.

The second event that is responsible for these reflections is the publication of a brief biography of the most successful Baptist minister of our day. In "Charles Brown," by Rev. Henry Cook, M.A. (Kingsgate Press, 2s. 6d.), we have some valuable data for the study of our problem from the opposite point of view. No one is better qualified to tell the story than the man who succeeded Dr. Brown in the Ferme Park pastorate, and it is clear that the task has been a labour of love. It is certainly well done, and the book will make a wide appeal. But it should be recognised that it is an "Appreciation," and not a critical biography. That fact may increase its interest as a story, but it lessens its value as an historical record. It is not a photograph, but a portrait painted "without the warts." The portrait painter can idealise in a way that the camera does not. One is tempted to digress at this point, and to discuss the ethics of biography—a subject to which too little attention has been given. *Nil nisi bonum* may be a good rule *de mortuis*, though its uncritical application may lead later to "debunking," but whether it is equally good for the living is a very debatable point. Biography should be candid and critical, in the true sense of that word. To recognise and applaud a man's big qualities it is not necessary to ignore the fact that he has others not so big. Candour is desirable for two reasons, especially where the subject is a living person. For one thing, it is not good for any man to receive undiluted adulation, however

eminent he may be. And again, a candid biography is far more likely to be helpful to its readers. The ordinary reader, especially if he is a minister, is vividly conscious of his own defects and failings, and it would be far more helpful to him to be shown that even the "big" man is of like passions with himself, and equally a mixture of strength and weakness. Especially so as that is the fact, however much the adulation of the biographer may try to obscure it.

These comments are not a mere digression. The present writer spent over four years as assistant minister at Ferme Park, and no one with that experience could doubt their applicability to the present subject. We could supplement Mr. Cook's story in many particulars, and amend it in not a few. Apart from one brief general reference he does not mention any of Dr. Brown's five assistants, or say anything about his relations with them. It is not surprising, for their story would not have contributed much to the "appreciation." Dr. Brown did not show at his best in his treatment of his junior colleagues, and with one possible exception they all had a "thin" time. Their chief had many gifts and graces, but they soon discovered that generosity was not conspicuous among them. He was an easy man to work with, so long as he was not crossed in any way, but woe betide anyone who had the temerity to commit that offence! In Dr. Whitley's "The Baptists of London," there are detailed lists of all the pastorates of London churches of which there is record. But in the lists of assistant ministers at Ferme Park, and ministers at Campsbourne (the branch church) there are certain blanks. The ministers' names that should appear in those blanks were "blotted out," and not, of course, by Dr. Whitley.

Dr. Brown was exceedingly fortunate in his deacons. Their loyalty, generosity and patience never failed. They had a real affection for him, and they took great pride in his ever-growing fame. But their patience was sometimes sorely tried. We happen to know, for example, what they really thought about their minister's constant and lucrative absences from his own "kail yard"; and there were other matters, some more serious, on which their privately expressed opinions did not tally with their public utterances. Unfortunately they were somewhat deficient in courage. They knew that Dr. Brown was excessively sensitive to anything that savoured of criticism, and they were unwilling to run risks. We do not know if



Dr. Brown has ever preached on "Faithful are the wounds of a friend," but he has certainly suffered through not having friends with the courage on occasion to inflict "faithful wounds." His deservedly high reputation would be higher still if it were not marred by some things from which such candid friendship might have saved him.

That applies in particular to the matter which has undoubtedly been his "Achilles heel." We remember one of his officers saying (to us, not to him) that it was a pity Dr. Brown had never outgrown his early dread of poverty. It has, of course, been a baseless fear, for he has been in less danger than any Baptist minister of his generation, but it does help to explain why "the labourer is worthy of his hire" has always ranked so unduly high in his scale of relative values. It may also explain, though it does not excuse, the ungenerosity to his colleagues already referred to. In that, however, the Ferme Park Church must at least share the blame. It is greatly to its discredit that it allowed the junior members of its staff to be treated as shabbily as they were. For example, in 1914 a deaconess, after nearly eight years' service at the meagre salary of £60, was farewelled with a parting gift value £2. Our own

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parting gift a few months later was more generous, being half as much again as that of the deaconess. Comment is superfluous.

These are some of the "warts," and it is essential to recognise their presence if the portrait is to be a true one. To do so is not at all to minimise but rather to magnify the finer traits. Dr. Brown's merits are patent to all. He has been a distinguished preacher, even if history is hardly likely to place him quite in the front rank. In the earlier days of his ministry, before he became so absorbed in outside interests, he was also a diligent pastor. He has rendered many and notable services to his denomination, and to all the Free Churches, and he has deservedly won many honours and filled many high posts with distinction. Among living Baptists none can vie with him where "success" is concerned.

For the purpose of our study of the problem of success, however, it is necessary to recognise that if no modern minister has been more successful none has been more fortunate. To none have the lines fallen in more pleasant places. None has had more of the sunshine and less of the clouds of ministerial life. Dr. Brown has had a great ministry, but since its earliest days he has known little or nothing of the hardships and burdens and disappointments that are the average minister's normal lot. He himself acknowledges that at Ferme Park he "never worried about finance." Nor was there ever need that he should, but most ministers have to (and their wives), and for many the worry is a veritable nightmare. When Dr. Brown went to Ferme Park there were less than seventy members, but there was a wealthy diaconate, and they gave him a commencing stipend that was far higher than the maximum that most ministers can ever hope to attain. It was increased rapidly until it reached the high figure at which it remained for many years, plus generous "bonuses" on all sorts of special occasions, culminating in a parting gift of £3,000. The district rapidly developed into one of the best residential suburbs of London, with people constantly moving out to it from the inner ring. During the first twenty years of its existence the church received some thousand members by transfer in this way. Nothing succeeds like success, and when once the snowball began to roll it went on rolling. Only in a minor degree did the church need a minister to "build it up." It simply grew, and nothing could stop its growth. Any minister in such amazingly favourable conditions would have had to be a fool to fail. Dr. Brown was not a fool, and he did not fail. But if it be



suggested that Dr. Brown's record proves him to be a ministerial super-man, or that it shows what can be achieved by ability, devotion and hard work, the statement needs to be taken with reservation. There are scores of Baptist churches that have had ministerial service no whit inferior in consecrated devotion, and little, if any, in ability, but which have no such success to show. For many churches circumstances have a "fell clutch" that hampers and impedes: for Ferme Park they were more akin to hot-house conditions that produce the abnormal growth.

So we are still left with our problem. What is the secret of ministerial success? Ability and devotion are contributing factors, but it is clear they are not decisive, for their fruits are so variable and uncertain. It is difficult to escape the conviction that there is a large element of pure chance in the matter. Some men, like Dr. Brown, are far more *fortunate* than others. Yet it is equally difficult to reconcile this with a worthy faith in the Divine over-ruling and purpose. Perhaps the only answer is that if we had the wisdom that makes a just estimate of the relative values of things we should cease to worry about "success" at all, for we should recognise that its relative value is comparatively low. The New Testament is certainly clear that in the final judgment faithfulness will rank far higher, and we can be assured that the "Well done" will be the reward of many a faithful toiler whose "success" has been negligible, and who has never known the applause or adulation of his fellows. That we owe a great debt to our outstanding personalities, and that we do well to pay them honour is beyond question, and Mr. Cook has done well in voicing our appreciation of one of the most notable of them. There is "value" in Dr. Brown's distinguished service and achievements, but a "just estimate of relative values" will recognise at least equal worth in the unheralded and unsung service of the multitude of faithful nobodies who are, always have been, and always will be, the real, though often unacknowledged, strength and glory of our ministry.

PERCY AUSTIN.

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### A MINISTER'S DREAM.

I HAVE dreamed a dream, and, being a Baptist Minister, I cannot help thinking that it has particular relation to my calling. Its lesson should be clear to all. No Daniel need be called to "show the interpretation thereof." He who runs may read.

It was not a vision of the night, but a day-dream of the early morning hour, just before rising. My clock, a Marks and Spencer product, was telling the usual unpleasant story of the passing minutes and of approaching breakfast time. And as I watched him I recalled his history. He had been bought three years ago come Christmas. His predecessor had become decrepit with age, and his memory had been seriously failing him at times. The newcomer entered upon his task with the enthusiasm of youth, and has fulfilled it thus far with conspicuous success. To-day he looks back upon his three years of service with legitimate satisfaction.

Musing thus, I dreamed that this my treasured clock ticked out an invitation to myself, my household, and my neighbours, to attend his anniversary celebrations on a certain date. Gladly I accepted for us all.

We gathered at the appointed hour, a right merry company. My clock had called the other local clocks to be present, and there they were, all seated round him at his special table. Their appearance differed widely. Some large, some small; some with a personality, others without a vestige of one; some slow, some fast, some all but stopped; some were ornate with carved cases, others as plain as the bread and butter before them. They yarned and laughed and ate and drank, but I noticed that our host was somewhat more reserved than his good brethren.

Tea over, the time for speeches had arrived. The chairman called on each clock in turn. With one voice they congratulated their brother on completing his third year of service. They spoke of his magnificent ministry. Had he not, day by day, informed his household of the hours? He had called his people by a daily alarm, he had persuaded them to work at the appointed time, he had insisted on punctuality for meals and all engagements; in fact the household owed its position and influence, and in particular its wealth—I noticed a special emphasis on that—to him. Indeed, he was in every way a remarkable clock.

The company responded to these expressions with loud and prolonged clapping, and all the clocks cried, "Hear, hear!" with their alarms and chimes. I was myself carried away with admiration and clock-worship like the rest.

Then my clock rose slowly to his feet. He thanked his brethren and the household for their presence and support. He

felt privileged to have been the means of blessing during these three years.

"Two things, however," said he, "I fear you have forgotten. I am a clock, and it is my duty to tell the time and sound my alarm at the appointed hour. I have done no more than my duty, so no credit or praise is due to me. You also forget that I was made by another in the first place, and that I am wound up by another each day. The credit is due to my maker and the faithful winding of my owner."

He sat down, and a strange and somewhat painful silence followed. I could not help but hope that the other clocks, and the whole household, had learned the great lesson.

"Not unto us, O Lord, not unto us, but unto Thy name give glory."

H. J. VELLACOTT.

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### BRIEF BOOK NOTICES.

TWO recent books have special interest for Baptist ministers, and both deserve fuller notice than we have space to give them. The first is "Jesus," by S. Pearce Carey (Hodder and Stoughton, 7s. 6d.). It is not just an addition to the many modern Lives of Christ, nor is it simply a series of devotional studies, but it combines many of the best elements of both those classes of books. It is the fruit of wide reading and many years of devout meditation on its subject. The result is a book out of the ordinary—thought-provoking, intellectually stimulating and spiritually enriching. Some of the author's expositions and interpretations will not carry conviction to all his readers, but that fact adds to, rather than detracts from, the interest and value of the book. The matter is well arranged, and there is a touch of genius in the headings to the sub-sections of the chapters. Ministers who like to give titles to their sermons will find in these headings a wealth of suggestion, and in the sections themselves a further wealth of ideas to enrich the sermons. We are grateful to Mr. Carey for a book that has a real tonic quality. We hope it will have a wide sale, both for its own sake, and also because the author is generously devoting all profits to the B.M.S. and the Regent's Park College Building Fund.

"Suffering, Human and Divine," by Prin. H. Wheeler Robinson (S.C.M. Press, 6s.), is obviously a book for the times. The problem of suffering is ever with us, but in wartime it has far greater poignancy. It is always a trial to faith, and as the last war made tragically clear, not every man's faith is strong



enough to endure. Yet it is equally true that in the school of suffering faith can win its greatest victories and find its deepest enrichments. But those victories and that enrichment are only possible as we come to realise certain deeper truths that are not obvious on the surface. And the deepest of all is that "God suffers in us, with us, for us." That, says Dr. Robinson, is the only adequate solution of the problem known to him, and his book is a closely reasoned argument in justification of that solution. It leads to the conclusion, which is at once a consolation and an inspiration, that "we may translate the argument into the practical motto of *Solvitur Patiendo* for the life of Christian faith." Dr. Robinson is one of our most distinguished scholars, but his learning is never arid. It is combined with a spiritual insight and a devotional fervour that is especially helpful to his readers when he is dealing with such a theme as the subject of this book, and all who read it will be grateful to him for his heartening message.

In "Christian Citizenship" (Kingsgate Press, 1s.), Dr. Dunning discusses various aspects of the subject. The chapters, each of which is followed by questions for discussion, are concerned with the practical problems of life, in the home, the workshop, the playing field, the community, the world, the Church, etc., as they are seen and can be dealt with in the light of the Christian revelation. The little volume well deserves Mr. Ernest Brown's commendatory foreword, ". . . it is both spiritual and sane. It contains much truth, and many pointers to yet more truth."

"Baptists speak to the world" (Carey Press, 6d.) is a description and interpretation of the Atlanta Congress. Its author, Rev. E. A. Payne, has a flair for this kind of descriptive writing, and his word picture is both vivid and attractive. We suggest that every Baptist minister *ought* to buy this booklet, if only to make it the basis of one or two addresses to his young people, many of whom would be all the better for a little more denominational pride of the kind that such a story will foster.

"A Short History of Baptist Missionary Work in British Honduras," by Rev. R. Cleghorn (Kingsgate Press, 1s. 6d.), is a little book that will be a surprise to many readers, for comparatively few of our people know of the existence of such work. It began under the auspices of the B.M.S. in 1822, and although its official connection with our Society ended many

years ago, the work has continued, first under the Jamaica Baptist Mission, and later as the British Honduras Mission. Mr. Cleghorn went out from Scotland in 1889, and has spent fifty years in service, of which he gives a modest but very interesting record.

To ardent pacifists Rev. Hugh Martin must appear as one who has sadly fallen from grace. He formerly held the pacifist position, but was eventually led to abandon it. But none who know him will doubt his sincerity, or that he can give reasons for the faith that is in him. In "The Christian as Soldier" (S.C.M. Press, 4d.) he states his position, and whether his arguments convince his readers or not, they are certainly lucid, and in the best sense provocative.

Pacifists and non-pacifists alike, however, will be grateful to him for another little volume which appears under his editorship. In "Prayers in Time of War" (S.C.M. Press, 2s.) he gives a varied selection of prayers ancient and modern that have special appropriateness to present conditions. They are divided into three sections—Thanksgiving, Intercession and Prayers for Personal Needs—and they have a true catholicity which should give them a wide appeal. Some are for private devotion, and others for use in public worship. Even those ministers who have a rooted objection to "set" prayers can hardly fail to find in this selection much that will be helpful and enriching to their ministrations.

The Yorkshire Baptist Association has issued two little pamphlets on "The Christian Home" and "The Church and the Adolescent." They contain much good matter, and copies (1d. each) may be obtained from the Association secretary.

"Brookfield Hymns" is a privately printed little booklet containing some thirty hymns by Rev. Maurice F. Hewett. His poetic gift is combined with a devotional spirit which gives his verses a pleasing quality. More than one of the hymns is worthy of consideration when next our Church Hymnal calls for revision and supplementing. Copies (6d.) may be obtained from the author.

We have on previous occasions drawn attention to "The Guild of Pastoral Psychology," and we hope in a forthcoming issue to include an article giving fuller details of its work and aims. The subject is one of increasing interest and importance to all ministers, and its literature is becoming voluminous. That in itself presents a problem, for there are few subjects

on which the ordinary reader is more in need of wise guidance. The New Psychology has enlisted the service of some of the best brains of our time, but it has also provided a happy hunting ground for a good many cranks. The Guild is therefore rendering good service by its Tutorial Reading Course. Part V of that course deals with the principles of psychology as taught by Alfred Adler, and Part VI with the psychology of Jung. Part V has been prepared by Rev. D. Glan Morgan, of Leicester. In a pamphlet of twenty-two pages he gives an illuminative summary of Adler's teaching, with helpful guidance on further reading. Mr. Morgan knows his subject, and he has the gift of lucidity in its exposition. His little pamphlet will provoke readers to emulate Oliver Twist, and ask for more.

P.A.

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### SECRETARY'S NOTES.

*Committee Meeting.* Advantage was taken of the January B.M.S. committee meetings to call together those of our own number who were able to attend, with the result that on Monday, January 15th, a very representative committee gathered, comprising men from all parts of the country, not forgetting Wales and Scotland.

*Annual Meeting.* Much consideration was given to the Annual Meeting, which is to be held on Wednesday, May 1st, at 9.30, subject to the usual wartime provisos. It was hoped to find a more suitable hour, but as this was impossible, we once again have to avail ourselves of the kindly hospitality of the Missionary Society, a consideration for which we are grateful. In happier times our Fellowship must press for more adequate opportunity for the transaction of its business and a definite day in the Assembly week.

*Election of Officers.* As a wartime measure it is suggested that the present officers and committee be re-elected, except that where any change is requested such will be willingly adopted.

*Speakers.* Two speakers had tentatively promised addresses, but when it was found that a full afternoon could not be secured, it followed that the time available on the Wednesday morning would admit of one address only. This arrangement is in progress and all that can be said at the moment is that the speaker will deal with the situation that the Church has to face in the present war conditions. The committee was strongly



of opinion that our ministers need heartening in view of their great difficulties, and would welcome some lead as to the attitude of the Church to the great problems of the hour. The Archbishop of York has made valuable contributions, from time to time, since the outbreak of war, but so far there has been no outstanding utterance on the part of the Free Churches. Can Baptists provide a prophetic voice? If so, its value would be great indeed.

*Treasurer.* Our esteemed Treasurer is slowly but surely recovering from his prolonged and serious illness, and the committee was glad to receive a reassuring word from him. He was able to report favourably concerning our financial position, but it is suggested that a few more half-crown doses of subscriptions would accelerate his recovery, and in any case he may be relied upon to take as many as are offered.

*Librarian.* A hearty welcome was accorded at the meeting to H. M. Angus of the B.M.S., who has very kindly accepted the post of Librarian, thus relieving W. H. Pratt of a part of his onerous duties. Unfortunately our brother will have to take an enforced "holiday" in hospital, but Grey Griffith will act as his substitute, and all communications concerning the Library should be addressed to him at 19, Furnival Street, E.C.4. We pray for H. M. Angus a safe and speedy return.

*Professor Rowse of Rawdon.* By the death of Professor Rowse our Fellowship has lost a loyal member and one who followed all its affairs with real interest. A man of outstanding talents, highly gifted as a teacher in Philosophy and much beloved, he will be sorely missed by Rawdon men everywhere. Although not widely known in the Denomination, Harold Rowse was a great power amongst Yorkshire Baptists and in the wider educational circles in the county. His death evoked a widespread and spontaneous outburst of affection. The Fellowship Secretary gladly takes this opportunity to pay a tribute of love to his old college friend.

*Retreats.* The Spring and Summer Conferences which were becoming such a feature in Baptist ministerial circles have largely to be abandoned this year. In London, helpful one-day gatherings have been held, and we commend the idea to brethren in the provinces. Any help that we can give in arranging such fixtures will be very willingly afforded.

SYDNEY G. MORRIS.

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